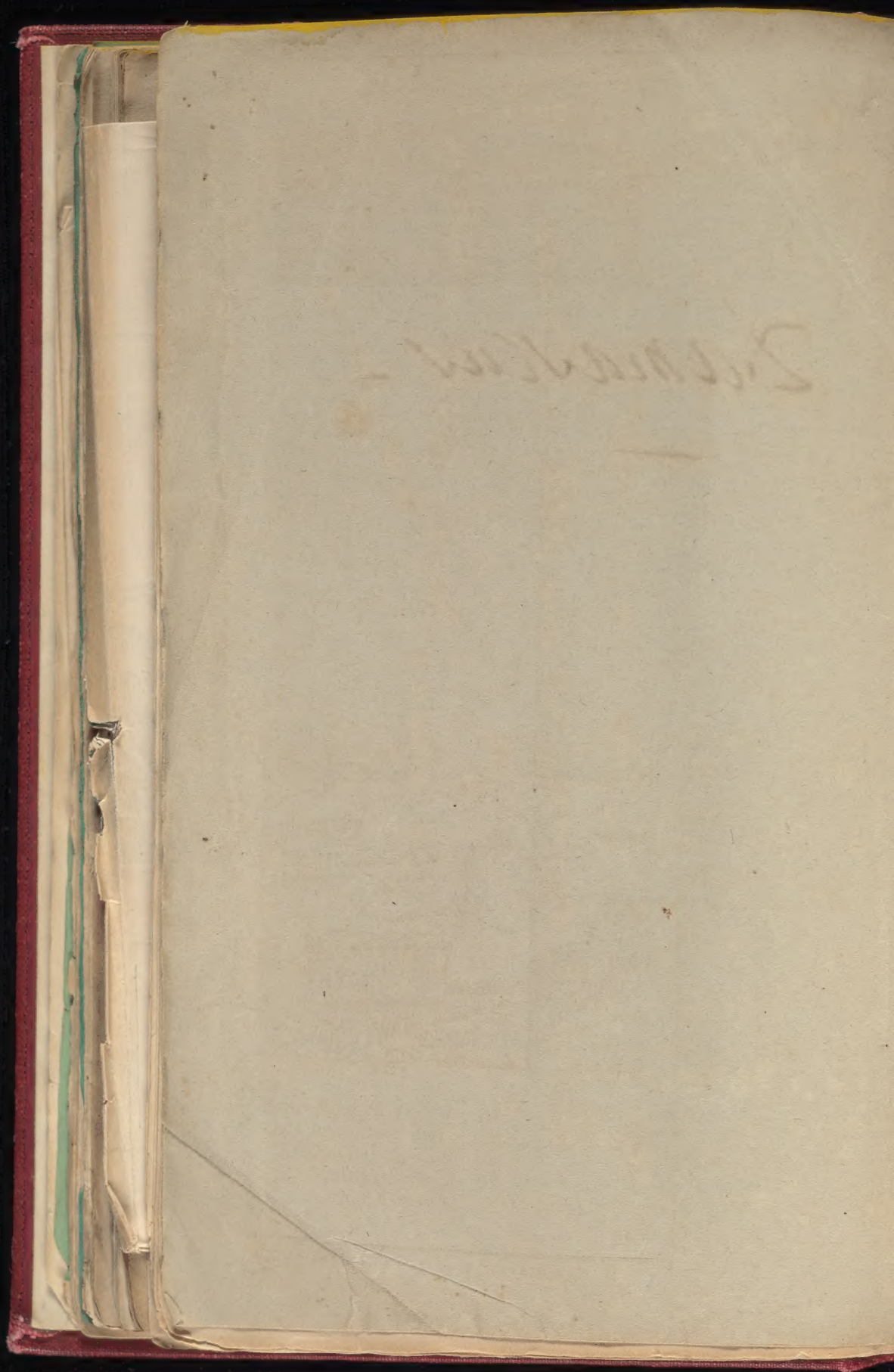


Damascus —

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# **D I O R A M A,**

## **Regent's Park.**

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DESCRIPTION

OF

# **THE TWO PICTURES,**

NOW EXHIBITING, VIZ.,

THE INTERIOR OF

# **ST. MARK'S AT VENICE,**

*Painted by M. DIOSSE, (Pupil of M. DAGUERRE,)*

FROM SKETCHES MADE ON THE SPOT, EXPRESSLY FOR THE DIORAMA,

BY THE LATE M. RENOUX;

AND

A VIEW OF

# **TIVOLI, NEAR ROME,**

*Painted by M. BOUTON.*

BOTH PICTURES EXHIBIT VARIOUS EFFECTS OF LIGHT & SHADE.

Admittance—Stalls, 2s.—Saloon, 1s.

[Children under Twelve Years of Age—admitted to the Stalls at Half-price.]

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OPEN FROM TEN TILL SIX.

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LONDON:

PRINTED BY T. BRETTELL, RUPERT STREET, HAYMARKET.



## ST. MARK'S—VENICE.

**The Picture is seen under two aspects—Day and Night.**

There is no building in Western Christendom now existing of which the interior conveys an impression at all similar to that produced by St. Mark's. As soon as you cross the threshold, you feel admitted into the Byzantine empire. From the resplendent cupolas and apses above, to the rich and variegated pavement below, the whole is pervaded by the same character of mystic solemnity; dark and shadowy, but not gloomy, and full of complexity without confusion. The gold-grounded mosaics, spread over roof and wall, give to the building the appearance of being lined with precious metal.

At a time when continental Italy was in so distracted and deplorable a condition as scarcely to have the spirit or the power to undertake any work of magnitude, Venice, apart from the scene of strife, and already enriched by commercial enterprise, began a second Cathedral in honour of St. Mark. The body of the Apostle had been brought to Venice, from Alexandria, in 831, and a Church had been built immediately afterwards for its reception. This Church was burnt in a popular tumult in 976. No sooner had this disaster occurred, than the Venetians decided to erect a new Cathedral, which should not be surpassed in splendour by any then existing. For this purpose, regarding St. Sophia, at Constantinople, as the most splendid Church in the world, they resolved to raise St. Mark's from its ashes, and to take that Church for their model.

The plan of St. Mark's, like that of St. Sophia, is a Greek cross, with the addition of spacious porticos. The centre of the building is covered with a dome, and over each of the arms of the cross rises a smaller cupola. The remaining parts of the building are covered with vaults, in constructing which the Greeks had become expert, and which are much to be preferred to the wooden roofs of the old Basilicas.

Colonnades and round arches separate the nave from the aisles in each of the four compartments, and support galleries above. The capitals of the pillars imitate the Corinthian, and are free from the imagery which at that time abounded in other Churches of Italy. It is computed that, in the decoration of the building, without and within, above five hundred pillars are employed. The pillars are all of marble, and were chiefly brought from Greece, and other parts of the Levant.

The pavement of the Church is of different sorts of marble disposed in various patterns.

It took nearly a century to complete the fabric. In 1071, Doge Domenicho Silvio began to decorate the interior with marbles and mosaics. These works were continued, at intervals, till the walls were entirely encrusted with marble, and the vaulted roof and the domes covered with mosaics on a ground of gold. These were also chiefly executed by Greek artists. The magnificent screen, which separates the sanctuary from the body of the church, was added in 1394. It is ornamented with fourteen pillars, supporting as many statues of the Twelve Apostles, the Virgin, and St. Mark. The whole is of white marble, and was executed by two brothers, named Zuccatti, natives of Venice.



The high altar has a case, called *La Palla* ; it is divided into small compartments, on which are represented Scripture subjects, and passages from the life of St. Mark, in enamel. The divisions between the compartments are of gold, enriched with precious stones. The oldest part of it was made at Constantinople in 978, at the expense of the Doge Pietro Orseolo. Another part was added in 1102. It was repaired, enlarged, and enriched by Doge Ziani, 1209—and again enriched by Doge Andrea Dandolo, in 1345.

In the Treasury of St. Mark's are still preserved a number of beautiful vases and chalices, specimens of Byzantine workmanship of all ages. They were the plunder of the churches of Constantinople, and sent from thence to Venice, when that metropolis was taken by the Crusaders, in 1203.

For a full and particular account of the Treasures of St. Mark, reference should be made to "*Evelyn*."

## TIVOLI.

THE present View is taken from the terrace of the Temple of Vesta (commonly called the Temple of the Sibyl). From this point the principal beauty of the place is seen, where the water of the Teverone (the ancient Anio), being confined between the hills as it approaches Tivoli, is driven with increased velocity over the rocks which it there encounters, and falling from an immense height, forms the great Cascade, and is afterwards precipitated down a narrow channel, into the Abyss, called the Grotto of Neptune. On either side of the River, are seen the fragments of ancient Walls. On the left of the Spectator, are the ruins of the Palace of Mænas,—the Walls,—and one of the modern Gates of the City. The Palace of Mænas extended as far as the Gates of Tibur, and the public road passed through it. Below is a Subterranean Gallery, called the Stables, by some supposed to have been Baths, by others Reservoirs. Beneath run the Cascatelli, or lesser cascades, formed by a branch of the Anio, divided from the main stream, for the use of the Inhabitants of the Town. Although objects of minor importance, the surrounding scenery, with the accompanying rocks and verdure, render them scarcely inferior in point of beauty to the falls of the main stream.—The Houses on the right of the Spectator are chiefly Manufactories.

## ÉPISODE HISTORIQUE.

..... " Elle attendait son fiancé..... la nuit était obscure ..... la faible lueur d'une lampe éclairait l'heureux asile des rendez-vous d'amour : un ciel sombre et orageux et le bruit du torrent imprimaient à la fois dans sa jeune âme craintive, un sentiment de tristesse que l'espoir de voir bientôt celui qu'elle aimait ne pouvait maîtriser en ce moment ; un funeste pressentiment, avant-coureur d'une horrible catastrophe, suspendant toutes ses facultés, livrait son âme à des angoisses plus terribles que celles de la mort..... lorsqu'une musique empreinte d'une douce mélodie vint soudain dissiper ses terreurs..... C'est lui, se dit-elle..... et ses pleurs cessèrent de couler ; cependant la musique fut tout-à-coup interrompue, un bruit étrange lui succéda.... mais les épaisses ténèbres ne permirent pas d'en reconnaître la cause..... un instant après un corps roulait dans le



"gouffre!.....c'était celui de son amant, que la fureur jalouse d'un rival dédaigné venait d'y précipiter, pour dérober la trace de son forfait.

"Un profond silence vint terminer cet affreux spectacle, invisible aux yeux, mais que l'imagination toujours active à se créer des terreurs n'avait cette fois que trop bien analysé.

"Lorsque le jour fût revenu, tout avait disparu, hors une tache de sang que rappelait cette nuit d'horreur et de regrets éternels pour la jeune fiancée."

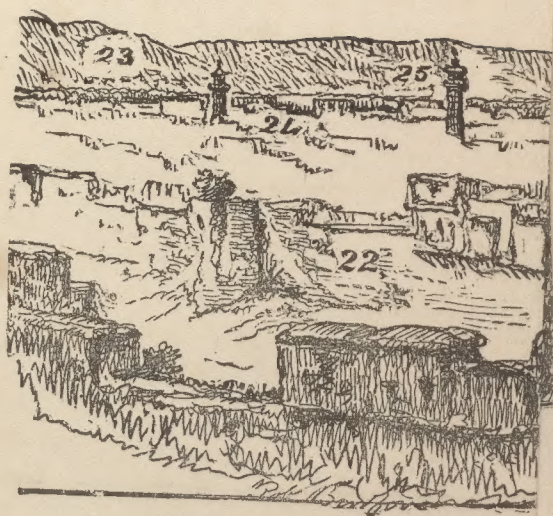
## TIVOLI.

Quitting Rome by the Porta S. Lorenzo, at a distance of 18 miles, stands this Town, situated in the ancient Latium, now called Campagna Romana. Its former name was Tibur, from Tiburtus, the eldest son of Catillus, who founded it 462 years before Rome, and from the number of Villas by which the road to it was lined, it was considered a suburb to that City.

The most remarkable objects near Tivoli, are the Temple of the Sibyl, the Cascades, and the Grotto of Neptune. Many curious remains of antiquity are also found in its neighbourhood, amongst which are the celebrated Villa of Hadrian, and the Sabine Farm of Horace. Tivoli seems formed for the Artist;—to picturesque beauties of no common order, are added those classic recollections, which so powerfully recalls whatever is most elevated in mental splendour and intellectual greatness. Hither virtue, genius, and taste retired from the noisy and licentious Capitol, to enjoy those tranquil pleasures which are to be found in a country life alone, and which were considerably heightened by the natural situation and peculiar beauties of the place. Here Royalty laid aside the sceptre and the purple, and exchanged the cares of Empire for the delights of Friendship. Here an Augustus condescended to become the guest of a Mæcenas, and shared the familiar and unrestrained society of the most celebrated literati, in an age distinguished by superior talents, learning, and refinement. On this favoured spot, Poets warbled their harmonious notes;—Philosophers devoted themselves to contemplation, and Patriots fanned into a flame the never-dying spirit of freedom.

N.B.—*The Grand Machine-Organ is constructed by MESSRS. GRAY and DAVISON, of the New Road; and during the Night Effect, in the Picture of St. Mark's, will perform "The Kyrie," from Mozart's Mass, No. 12; and, in the view of Tivoli, the Barcarole from Donizetti's opera of Marino Faliero.*

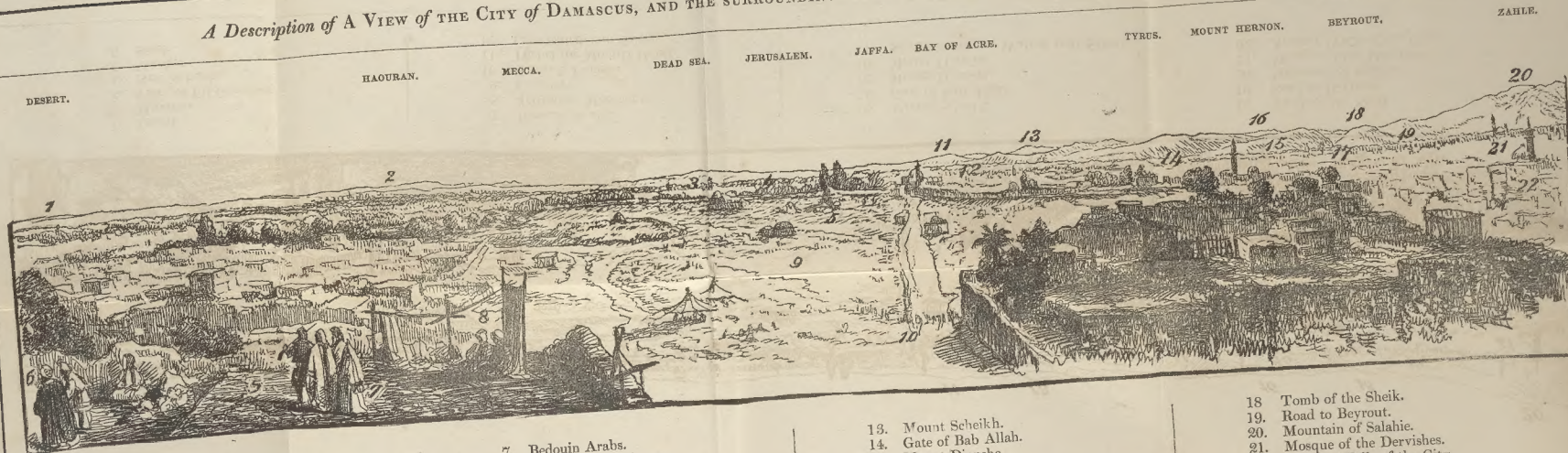




- 23. The Village of Salahi
- 24. The Castle and Palace
- 25. Village of Djobar.
- 26. Straight Street.
- 27. Great Khan.



*A Description of A View of the CITY of DAMASCUS, AND THE SURROUNDING COUNTRY, now exhibiting at the PANORAMA, LEICESTER SQUARE.*



1. Desert.
2. Haouran.
3. Plain of Eil-Ghoutter.
4. New Suburbs.
5. Tombs.
6. Shiek.

7. Bedouin Arabs.
8. Jerusalem Merchants.
9. Cemetery.
10. Turkish Funeral.
11. Djebel (or Mount) Heish.
12. Gate called Bab Salem.

13. Mount Scheikh.
14. Gate of Bab Allah.
15. Mount Djonshe.
16. Mount Hermon.
17. Separation of the Waters, near Salahie.

18. Tomb of the Sheik.
19. Road to Beyrout.
20. Mountain of Salahie.
21. Mosque of the Dervishes.
22. Ancient Walls of the City.



23. The Village of Salahie.
24. The Castle and Palace.
25. Village of Djobar.
26. Straight Street.
27. Great Khan.

28. Church of St. John.
29. Bazaar.
30. Quarter of the Christians.
31. Convent.
32. The Eastern Gate.

33. Cain and Abel Mount.
34. River Barrada.
35. Bahr El Merdje.
36. Coffee House and the Gardens.

37. An Officer of Mehemet Ali.
38. Turkish Priest preaching.
39. Camels proceeding to join the Caravan.
40. Minaret.



DESCRIPTION

OF

A VIEW

OF

THE CITY

OF

DAMASCUS,

AND THE

SURROUNDING COUNTRY.

NOW EXHIBITING

AT

THE PANORAMA, LEICESTER SQUARE.

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PAINTED BY THE PROPRIETOR,

ROBERT BURFORD.

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London:

PRINTED BY T. BRETTELL, RUPERT STREET, HAYMARKET.

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1841.



IN THE UPPER CIRCLE,  
IS NOW OPEN,  
**A VIEW OF MACAO,**  
WITH  
THE BAY OF THE TY-PA, &c.

---

*Admittance, One Shilling.*



## DAMASCUS.

" Hail, rich Damascus, to thy fertile plains,  
O'er whose glad realm a milder Pacha reigns!  
Where the broad waste's expanded surface yields,  
To fruitful gardens and productive fields."—BYRON.

EL SCHAM, or DAMASCUS, the capital of a very extensive and important pachalic, is one of the most ancient and interesting, as well as one of the finest, of the cities of Syria. Few parts of the world are deserving more general and impressive attention. It stands conspicuous in Holy Writ, from the earliest periods, and is distinguished as the theatre of many extraordinary events, and divine dispensations. It has been consecrated by the presence of prophets and apostles, and is rendered for ever renowned, by the miraculous conversion of one of the most violent of the persecutors of Christ and his Church, into one of the most zealous advocates of the Christian faith.

Damascus has, in all ages, been celebrated for the beauty of its situation; Jeremiah calls it "the city of praise, the city of my joy," (chap. xlix., ver. 25). The expressive and hyperbolical language of the East describes it as a "mole of beauty on the face of nature;" "a pearl set round with emeralds." Its appearance, indeed, is almost unrivalled in Asia; standing two thousand feet above the level of the sea, on an immense plain, which is nearly surrounded by mountains, of various heights and picturesque character, it rears its innumerable domes, cupolas, and lofty minarets, from the midst of highly-cultivated gardens, orchards, or rather forests of fruit trees, and thick woods, clothed with the most luxuriant foliage, of various hues, kept in perpetual freshness by the waters of the Barrada, the ancient Abana and Parphar, which intersect them in every direction; presenting a most fertile and delightful scene, which, if not quite realising the exaggerated epithet of "Ede, or terrestrial Paradise," at least is well deserving the more common Mahommedan title of "El Scham Schereef, the noble and beautiful."

The Panorama is taken from the southern suburb without the walls, and near a very extensive cemetery; one of the most favourable spots that could be selected, as it commands the city in its whole extent, presenting a proud display of stately mosques, groupes of massive domes, graceful cupolas, and light and tapering minarets, most of which being of stone, light yellow bricks, or painted with gay colours, have a peculiar character of lightness and elegance; the rich masses of sombre foliage which occasionally intermix and finely contrast with them, throwing a delicious depth of shade over the whole. On every side the city appears encompassed for miles, by waving groves of peculiar density and luxuriance, forming a richly varied belt of delicious freshness, rarely to be met with in the East to the same extent. On the north-west of the city stands the town of Salahie, conspicuously situated at the base of a high mountain, a portion of the Anti-Libanus, which noble chain stretches towards the west, at first gently swelling from the vale, then more boldly rising, until their summits are bleached with snow; a rugged, cheerless, and desolate line of rocks, extending far beyond the reach of vision, and blending with the

azure of the boundless horizon. On the south-east, the view is bounded by the distant mountains of the Haouran, and to the east and south are vast sandy deserts, dreary, solitary, and barren, offering a fine contrast to the smiling verdure of the well irrigated suburbs. The whole being lighted by a brilliant sun, and cloudless sky, presents a scene of beauty and grandeur, that seems to realize every preconceived notion of Oriental splendour, and to embody the admirable pictures, and charming descriptions, in the Arabian Nights.

Damascus is probably one of the oldest cities in the world : there is no modern city even on whose site it can be satisfactorily proved one so ancient formerly stood ; nor one that has preserved its original name for so many centuries. Although, during this long period, it has never attained the celebrity of many of its contemporaries, yet it has never fallen so low as others, but has always, after having been captured and desolated, again risen to splendour and dignity, and has maintained a flourishing existence in all ages.

It would be idle to speculate on the traditions which assert, and are generally believed, that the city stands on the site of the Garden of Eden, but there is no reason to doubt that it was coeval with the earliest cities that were erected after the flood. Josephus (book i., chap. vi.) ascribes its origin to Uz, the great grandson of Noah, his father Aram, the son of Shem, having possessed himself of Syria. Damascus is first mentioned in Holy Writ as a strong and important place in the time of Abraham, Genesis (chap. xiv., ver. 15), which must have been about three thousand years before the Christian era. It was to "Hobah, over against Damascus," that Abraham pursued the monarchs that had taken his brother Lot into captivity, whom he rescued ; and, according to Josephus (book i., chap. vii.), reigned in Damascus several years. The city is also named (Genesis, chap. xv., ver. 2) as the birth-place of Eliezer, the "steward of Abraham's house," before the covenant by which God is represented to have given him the whole of this country, "from the river of Egypt to the great river Euphrates." (Genesis, chap. xv., ver. 18.) Josephus says, the same Dimschak Eliezer enlarged and beautified the city. King David took Damascus from Hadadezer (2 Samuel, chap. viii., ver. 5 and 6), and it shortly after became the capital of an independent kingdom under Rezou (1 Kings, chap. xi., ver. 24 and 25), called Syria ("for the head of Syria is Damascus ;" Isaiah, chap. vii., ver. 8), which was engaged in wars against the Jews all the days of Solomon.

Damascus remained the capital of Syria and Phoenicia, having been many times, according to Scripture, taken and retaken during the bloody wars with the Kings of Israel, until the time when Seleucas Nicanor, having erected Antioch, made it the capital of his dominions, about 300 years before Christ : it was subsequently possessed by the Assyrians, Persians, and Macedonians ; and about 65, B. C. was taken by Pompey, in his wars against Tigranes. The Romans valued and held the city for a long period, and during the time of the Greek Emperors of Constantinople, it became the most celebrated city of the East, remarkable alike for its wealth, luxury, and magnificence.

In the 12th year of the Hegira (633) the city was taken by the followers of the prophet, under Abubekr, the first caliph and successor of Mahomet, who, dying the same day, was succeeded by Omah. During



the Omniade dynasty it was for more than a century the capital of the Saracen Empire, one of the most brilliant periods of its history. In 1148 it successfully repulsed the Crusaders, led by the King of Jerusalem ;—in 1306 it was taken from the Saracens by Tamerlane ;—in 1400 was ravaged by Timour the Tartar, and after various vicissitudes, it finally came into the possession of the Turks, in 1517, and has been held by these rapacious vandals of the East, until, in the late war between the Porte and Mehemet Ali, it was taken by the troops of the latter, in July 1832, and was formally ceded to the Pacha by the peace of 1833.

What effect the present distracted state of Syria, and the conflicting interests of Mehemet and the Sultan, will have on the domestic peace of this ancient city, and the safety of the lives and property of the resident Christians, cannot be foreseen ; it is, however, devoutly to be hoped, that whatever may occur, a city so associated by its history with some of the most prominent events of Christianity, the scene of so many striking incidents, will never again be allowed to lapse into the state of utter ignorance and fanatic intolerance, that has heretofore distinguished it.

Damascus has recently become invested with a new and painful interest, arising from a remnant of that unfortunate race of Israel whose forefathers held dominion in the city, having been exposed to the most merciless persecution, on account of a foul and malicious accusation, brought against them by a Christian, of having barbarously murdered one Father Thomas, for the purpose of using his blood as a sacrifice, at the festival of the passover. Without even the form of a trial, numbers of the Jews were arrested and thrown into prison, their property confiscated, and the most revolting barbarities and tortures, repugnant to the feelings and habits of the present day, were resorted to, for the purpose of extorting confessions of crimes, of which they were guiltless. Those who were so fortunate as to survive the rack, suffered a long and cruel imprisonment, until at last, through the humane and praiseworthy exertions of Sir Moses Montefiore, they have, by the command of the Pacha, been liberated ; but alas, without any trial, consequently without being permitted to prove their innocence, and thereby remove the foul stigma attached to them ; the unsettled state of Syria alone preventing Sir Moses from demanding this right in their behalf.

Damascus, including the extensive suburb that joins it, is about two miles and a half in length ; the greatest width being nearly one and a half. The city proper, is surrounded by modern walls of stone and brick, with occasional towers, erected on the foundations, and partly with the materials of the ancient ones, and having nine gates of entrance. Like most Asiatic cities, the interior does not realise the promise of the external appearance ; there are not any squares, or open spaces, and but one street of tolerable width, that called "Straight" in Scripture, which traverses the whole length ; the others are generally very narrow, a peculiarity to be found in all hot countries where shade and coolness are desirable ; also very irregular, as in all Turkish towns. But few are paved ; none lighted ; and in the rainy season all are very dirty. At dusk they are closed at each extremity by wooden barriers, to prevent insurrectionary movements. Architectural embellishment is confined to the public buildings ; the general appearance, in most quarters, is that of squalid filth and dilapidations, long lines of dead walls, with here and

there a small door, or a barricadoed window ; which, joined to the absence of carriages and carts (camels, horses, mules, and asses, being the only means of conveyance), and the silence which usually prevails, give a dull and monotonous character to the city.

The Mosques are said to be more than two hundred in number ; some, formerly Christians churches, are handsome buildings. There are also four churches of Christian communities, three convents of monks, and several synagogues. The khans, or caravansaries, are large substantial buildings, well adapted for lodging the merchants who arrive with the various caravans. The bazaars are numerous, well built, lighted, and furnished, each trade being confined to its particular bazaar, or street. As they are elegant and attractive places, they are generally crowded by idlers, in splendid costumes, forming an interesting and animated scene.

The best houses are two or three stories in height, partly built of stone, the remainder of frames of wood, filled up with sun-dried bricks, covered with plaister, and with flat roofs. They usually surround a square court or garden, paved with marble and refreshed by fountains, into which all the windows and arcades open. The Harem is most removed from the entrance, and frequently opens into a second garden ; towards the street they present a blank wall, with a very small door of entrance, and perhaps a small window, secured by heavy carved lattice work, projecting from above ;—a style of building and material common to the East, presenting such originality of character, that it doubtless has continued from the remotest ages to the present time, without alteration or attempt at improvement. The greatest magnificence, and the most splendid and costly style of decoration, is found in the Palaces of the great, and the habitations of the rich, but is not to be met with beyond their precincts ; the houses of the poorer inhabitants are indeed wretched holes, built with sun-dried bricks, and roofed with branches of trees and mud, of course they last but a short time ; in summer they crack and crumble with the heat of the sun, in winter they are washed down by the rains. The best coffee houses, the usual, if not the only places of social rendezvous in an Oriental city, are situated in the suburbs on the banks of the streams, thus possessing the two greatest luxuries of a hot climate, shade, and water ; they are numerous, and are built in the Kiosk fashion, gaily painted, and elegantly furnished.

The resident population of Damascus is estimated by the best informed authorities, at from 180,000 to 200,000 souls ; of these about 25,000 are Christians ; Armenians, Greeks, and a few Catholic monks, nearly 15,000 Jews, and the remainder Mahomedans ; Syrians, Turks, and Arabs. The usual dress is a mixture of the Arabian and Turkish costume, composed of the most costly textures, much embroidered, fine shawls, furs, and rich silks. The arab cloak with broad stripes of black and white is very common. The Kaouk is worn by the Turks ; and a striped green and yellow shawl of muslin round the head, with an enormous red cap by the Arabs. Christians and Jews wear garments of a dark colour, Mahomedans alone being allowed to dress in red, yellow, azure, or white. The female costume is of the most splendid description, with large trowsers. When visiting the bazaars, baths, or cemeteries, which they frequently do, being allowed a much greater degree of liberty than in most parts of Asia, they cover the face with a coloured transparent veil, and envelope the whole



body, from head to foot, in a large white cotton scarf. The dress, general manners, and customs of society, idioms of thought, and salutations of courtesy, present living memorials of long past ages, being but little altered, at the present day, from what they appear, by history, to have been in the remotest periods.

The native Mahomedans have the character of being the most bigoted and fanatical in all Asia. Since the city has been under the dominion of the Pacha of Egypt, strict order and rational tolerance has been enforced towards strangers; they still, however, abhor every thing European, persons, religion, and even dress. Previous to that time, Christians were not suffered to enter the suburbs on horseback, the ass was the only animal they dared ride, and even from these they were compelled to alight on entering the gates, where they were subjected to the greatest extortion. Even now, a stranger in the Frank costume is a subject for ridicule, often for insult. Under such circumstances of dislike and jealousy, it may be easily imagined that extreme difficulties had to be overcome, and the greatest dangers encountered by the artist, before he was so successful in taking the drawings for the present Panorama.



## EXPLANATION.

### No. 9.—*Cemetery.*

On the outside of almost every gate is a cemetery, and as the Mahomedans never deposit a second body in the same grave, they are usually of great extent. As they are not private property, the friends of the deceased select any spot that suits their inclinations, without fear of being disturbed; they are not enclosed by walls, neither are they watched, there are no medical students to deprive the grave of its dues; they are generally very clean, and the cypress trees by which they are adorned attain an unusual size. The graves are formed with great care and finished with extraordinary neatness, some are large, and are ornamented with painting and gilding, others resemble small pavilions. The upright stone bears an inscription with the name of the deceased, and some passages from the Koran, and at the foot of the grave there is always enclosed a small earthen vessel, in which sprigs of myrtle and other flowering shrubs are placed, and, occasionally, cages of singing birds (fed morning and evening) are hung on the tomb, as marks of sorrow and respect for the departed. Females may at all times be seen among the tombs, but on the Turkish sabbath they assemble by hundreds, loudly lamenting, and evincing by other demonstrations of grief, the universal respect paid to the dead, believing that their spirits, which hover round the spot, regard with satisfaction these tokens of regard.

### No. 22.—*Walls.*

Damascus was one of the strong walled cities of the patriarchal age, "I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad." (Jeremiah, chap. xlix., ver. 27.) According to ancient accounts, the city was formerly surrounded by three walls; and as history makes no mention of their being at any time totally razed, it is very probable, that as the buildings increased, the inner ones were removed and built upon, and the present, evidently the outer one, left for defence. There is no doubt that the present wall is of great antiquity, the foundations and lowest portions visible, presenting a masonry evidently of an earlier date than the times of the Romans and Saracens; the blocks of stone being square or oblong, of vast size, closely united without cement; many bearing Arabic inscriptions. Above these large masses, a considerable part is executed in the rustic masonry of the Romans, which appears to have been again repaired and heightened, by modern stone and brick-work of the Mahomedans. In all parts it is in a ruinous and insecure state, and would offer but little impediment to an invading army.

### No. 24.—*Castle, and Palace.*

The castle or citadel appears to be a work of great antiquity, and was probably erected by the Byzantine emperors, before the capture of the city by the Saracens, since which it has undergone many alterations and additions, in various styles of architecture. It is composed of various streets of houses surrounded by a broad ditch of masonry, with a single wall, the stones composing which have a singular appearance, from being placed diamondways; there are also several towers and bastions. In the present system of warfare it is useless as a defence against a foreign enemy, but it serves to restrain the turbulent and factious spirits of the inhabitants. In its present ruinous and neglected state it presents many remnants of its former splendour and importance. The armoury is insignificant, containing principally the arms, accoutrements, &c., used by the Hadj or Mecca caravan.

A very extensive range of buildings, within the walls of the castle, containing numerous apartments, both large and small, some of which are profusely decorated with marble, gilding, enamel, and mosaic, particularly the portion appropriated to the harem. This fine palace was partly destroyed by fire in September 1831. The raising new supplies, and the arrival of a British consul, were the causes, that, on this occasion,



led to one of the tumults so common in the East. The pacha was besieged in the citadel for several days, and being at last obliged to capitulate, he was barbarously murdered, together with several of his suite. The palace was sacked and fired in several places, its great solidity alone preserving it, the mosque and great bazaar adjoining being both destroyed.

#### No. 29.—*Bazaar.*

A very handsome building recently erected to replace that destroyed by fire in 1831. It is large, and well constructed for the purpose; on either side the avenues are small recesses or shops, in which the articles for sale are invitingly displayed, in front are small platforms or divans, for the merchant and his customers to sit on. When a purchaser appears, he is offered a pipe and coffee, during which there is a mutual exchange of high sounding compliments; these preliminaries over, business then commences. The shopkeepers are generally well dressed and very civil to strangers, and the spirit of traffic seems to exist in great activity; the crowds that always fill the bazaars, on business or pleasure, form a singular contrast to the solitude of other parts of the city. The business of the day usually closes about three o'clock, the shops are then closed, and the dealers retire home; the bazaar is closed by iron gates, and a few watchmen alone remain, to prevent robberies, and to give alarm in case of fire.

#### No. 27.—*Great Khan.*

This noble building, erected by Hassad Pacha, and considered the Exchange of Damascus, is an admirable specimen of the Saracenic style of architecture; the masonry, a peculiar feature in their buildings, being formed of alternate layers of black and white marble. The gate of entrance from the great bazaar is one of the richest specimens, in all its details, of the Moresque, and the most striking in effect known. This Gate leads to a square court, paved with marble, having a large fountain in the centre, and being surrounded on the ground floor by a noble arcade of pointed arches, enriched with carved mouldings, leading to chambers and magazines; above which is a gallery, with a second series of apartments. The quadrangle is entirely covered by an immense and boldly constructed dome, surrounded by several small cupolas, and the distribution of light is well managed.

Damascus is every year the rendezvous of pilgrims from the north of Asia, who form themselves into caravans to travel to Mecca; they amount, at times, to thirty or forty thousand persons, and as most of them bring merchandise to sell or exchange, it is a period of great activity. The richest of the merchants usually lodge in the Great Khan, stables being provided elsewhere for their camels and horses.

The markets for provisions rival in appearance, and surpass in abundance, the bazaars for merchandise. The articles are excellent in quality; the meat good, the fruit and vegetables large and fine, the bread white, and the honey and milk delicious. The eating and coffee houses are on a large scale, and the barbers' shops surpassingly gay with gilding and Arabesque painting.

#### No. 28.—*Grand Mosque.*

A building of vast dimensions and imposing effect, formerly the church of St. John of Damascus, universally allowed to be the finest and largest temple that the zeal and piety of the early Christians erected in this country. It is generally supposed to have been the work of the Emperor Heraclius, who is said to have dedicated it to Zacharius; but the Turks, who esteem it one of the four wonders of the world, claim that honour for the Emperor Weled, by whom they say it was built in the eighty-sixth year of the Hegira, A. D. 706. It is, however, more probable that he compelled the Christians to resign it, and then added the great dome, which was certainly his work. One thousand men are said to have been employed, and seven years' receipts of the Caliphate expended in its erection. The Church is approached by a large quadrangular court paved with marble, and surrounded by a double cloister of arched galleries, resting on square pillars of Syrian granite of the Corinthian order. In the centre is a large tank and fountain, surrounded by trees. Over the gate of entrance, called Bab Giren, the head of St. John is said to have been placed on a pole. The front of the church is of great extent; it presents above, rows of Saracenic windows and small pillars, the cloisters of the court forming the portico below. The gates are of brass. The interior

has three naves running east and west, divided by forty-four Corinthian columns, supporting slightly pointed arches; four immense pillars in the centre sustaining the dome, which is of stone, the remainder of the roof being of wood covered with lead, and having, at each end, light and elegant minarets. The interior, from its vast size, is imposing, but the effect is spoiled by the naves being at right angles with the entrance. In the centre of the last nave, a square space is enclosed by blinds, open only during the hours of prayer, in which are tribunes for the readers, furnished with large Korans, and having a choir above for the singers. The floor of all this portion, which is appropriated to the Haneffi sect, is covered with the richest carpets. To the right, in the same nave, is the Mehreb for the Imaun of the Schaffi sect. In the centre of the church, a temple, with much gilding and arabesque painting, contains the tomb of St. John, the son of Zacharius, whose body, it is said, is buried here, and his head preserved in a golden dish. The Mosque is altogether 650 feet in length by 150 feet in breadth. Like the Temple of Jerusalem of old, it is generally crowded with loungers, smoking, playing chess, and discussing news, and traders from the neighbouring bazaar buying, selling, or driving bargains.

### *Anti-Libanus.*

A noble chain of mountains running in a direction north and south of the Mediterranean shore; they commence near Sidon and terminate in Arabia, the most lofty portion being between Damascus and Balbec. With the Libanus or Lebanon, the highest point of which may, in some places, be seen, they form the extensive valley called "Cælo Syria," or the Hollow Syria (Amos, chap. i., ver. 5); they are about forty miles from the sea.

### *No. 13.—Djebail Sheikh.*

Part of the chain of Anti-Libanus, and one of the highest mountains in Syria; the top and sides are always covered with snow, it being calculated to be nearly fifteen thousand feet above the sea. It supplies Damascus with snow and ice during the summer.

### *No. 18.—Tomb of a Sheikh.*

A small cupola on columns called Kubt-el-Nasr, the tomb of a Sheikh or Santon. It is on the mountain of Sala, in the road from Beyrout to Damascus; here the traveller first catches sight of the city, and cannot fail of being delighted with its splendid and beautiful appearance. It is probable that it was from part of this mountain, called Sayeda Naya, that Mahomet is said first to have seen Damascus, with which he was so delighted, that, fearing the temptation to be too strong for one who sought only a heavenly paradise, to get away as quickly as possible, he made but one step thence to Medina. Some little distance on the road the spot is shown where Cain is said to have murdered his brother, also the tomb of Abel.

### *No. 21.—Mosque of Dervishes.*

The mosque is a large plain building, having a dome covered with lead, and the two tallest minarets in the city. A number of dervishes reside here, who on Fridays perform their fantastic religious ceremonies, turning and twisting themselves in a singular manner into a state of temporary madness. A manufactory of silk, carried on in the building, employs their time to better purpose the other days of the week.

### *No. 23.—Salahie.*

A beautiful little town, about two miles from the city, pleasantly situated at the foot of the mountain, and watered by a branch of the Barrada. It consists principally of one long street, through which the broad and well-paved road towards Beyrout passes at right angles; the large population consists principally of the richest people of Damascus, who here possess country residences. In summer it is much resorted to as a place of amusement, especially on the last day of the week.

In the adjacent plain, called El Robby, near the gorge of the mountain whence the river Barrada issues, and where it first divides, is a romantically beautiful and much admired spot, celebrated by poets, and frequented by all classes, called "the separation of the waters." Taking advantage of the supposed agreement of this spot, with the description given by Moses, "and the Lord planted a garden eastward in Eden," "and a river went out of Eden to water the garden, and from thence it was parted and became into four heads," &c. (Genesis, chap. ii., ver. 8). Tradition has asserted, and the people



of Damascus implicitly believe, that the plain was the site of paradise, and, in accordance with that belief, show the earth as that from which Adam was formed. Part of the plain is the Merdj or exercising ground of the military.

### *Green Minaret.*

A tall and elegant minaret, entirely covered with enamelled tiles of a bright green colour, which in the sunshine have a most splendid appearance, forming one of the most conspicuous and ornamental objects in the city. The mosque to which it belongs is neither large nor in any way remarkable. Bells not being used by the Mahomedans, at the hour of prayer the muzzeins ascend the minarets, and proclaim in loud voices to the faithful the call to prayer of "There is but one God, and Mahomet is his prophet, come to prayer." In the dead stillness of the night there is something peculiarly solemn and beautiful in the clear and sonorous voices chanting the call, to which is then added, "Prayer is better than sleep; waste not the precious time in idleness, but come to God," or some appropriate passage from the Koran.

### *No. 2.—Mountains of Haouran.*

The Haouran is a district of vast extent, so extremely fertile that it is called the granary of Damascus; it comprehends many towns of large size, and numerous villages, and is bounded by a long range of mountains, some of very considerable height. It is mentioned in Scripture by its present name (Ezekiel, chap. xlvii., ver. 16-18). The route of the Hadj or caravan to Mecca lies through the Haouran.

### *No. 34.—Barrada.*

According to Scripture, Damascus was watered by two rivers, or probably two branches of the same stream. Naaman, captain of the hosts of the king of Syria, asks the Prophet Elijah, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings, chap. v., ver. 12.) These names have long been obsolete, but no doubt exists that they were two branches of the Barrada, the Chrysorrhœa or golden stream of ancient geographers. This fine river, one of the greatest of luxuries to the people of Damascus, rises in the Anti-Libanus; shortly after it issues from a gorge in the mountains, it divides into seven streams, the main one running directly to the city, and supplying the fountains, baths, &c.; the others, branching right and left through the suburbs, are distributed into numerous small channels for irrigating the gardens, the cause of the extraordinary fertility of the environs. South of the city, the waters again unite into one stream, which, after flowing a few miles, is finally lost in a dull stagnant lake or marsh, called Behr-ool-murj, the lake of the meadows, where, there being no outlet, it is presumed they are evaporated. The names of the seven streams are thus given by Ali Bey: Djazzie runs to Salahie; Tora between Salahie and Damascus; Banias, to the new suburb; Banada washes the north wall of the city, and is used by the dyers; Canavat, the most considerable, supplies the city; Akrabani, the Meidan on the south; and Darari, which runs a little more southward.

### *No. 26.—Street, called Straight.*

The principal street traversing the city from the palace to the gate at the opposite extremity, it is now named the Sultan's Street, but is better known as, and more usually called, by its scriptural name of Straight. It cannot for a moment be supposed that many of the houses are now in existence that stood in it eighteen centuries back; yet, from the fact of the Turks being so little given to change, it is not improbable that they have been re-erected on the precise sites, and in the same form, so that the street, at the present time, presents nearly the same appearance that it did in the time of St. Paul; little, however, but the mere outline of its course can be traced from the present position. Near the eastern gate stands the house of Judas, to which St. Paul was conveyed after his miraculous vision in the plain near Damascus (Acts ix.); here he was visited by Ananias, the disciple of Christ, who, directed by divine inspiration, laid his hands upon, and baptised him, and restored his sight. A small cell is shown, in which it is said the Apostle passed the three days of his blindness without food, and had the admirable vision in which he was rapt into the third heaven (2 Corinthians, chap. xii. ver. 1). The house contains a Christian altar and a Turkish praying place; the Mahomedans visit it every day; the Christians perform mass at stated intervals. At a short distance stands the house of Ananias, consisting of two subterranean apartments, beneath which it is said he is buried; it now belongs to the Franciscan Convent; close by, is a fountain from which it is said the water was obtained for baptizing the Apostle.



### No. 30.—*Christian Quarter.*

The quarter appropriated to the residence of the Christians is, by no means, the most pleasant part of the city. It contains the churches of the various denominations, also three Catholic convents for monks. The largest, which is the usual residence of Europeans, is a large rambling building, differing very little from the surrounding houses. The church is capacious, but dark, and the decorations are handsome. The establishment consists of a superior and nine monks of the Franciscan order, who are comfortably lodged. The Capuchin convent is a good house, but, being destitute of funds, is nearly uninhabited. The Lazarists have a good house, and handsome church, erected by the Abbé Poussons, the building of which, under so fanatic and extortionate a government, was attended with great difficulty and cost.—Immediately adjoining is the quarter appropriated to the Jews.

### No. 36.—*Gardens.*

Small gardens and orchards surround the city in every direction; they are divided from the roads and each other by low walls of sun-dried bricks, and are intersected in every part with channels of running water. The fruit trees are of the most prodigal growth; peaches and nectarines hang in clusters from trees of timber; plums, from the stock from which come our damascenes, are double the size of those in England, and the grapes are worthy of Mahomet, by whom it is said they were planted. The Prophet, once playing chess and eating grapes with the Almighty in heaven, spit out the stones, which, falling near Damascus, produced the vines for which it is so famous. Melons, cucumbers, and vegetables also attain an enormous size, and are fine in flavour. The flowers are abundant, and of the richest odour, particularly the damask roses, natives of the soil.

### *Silk Dyers.*

Damascus was formerly very celebrated for the manufacture of silks and linen, to which it gave the name of damask; there is still a considerable quantity made in the city, to which the numerous dyers give tints of peculiar brilliancy.

### No. 36.—*Coffee Houses.*

The coffee and sherbet houses, which are numerous and much frequented, are usually situated in the suburbs; they are cool, pleasant buildings, well shaded from the sun by fruit trees, and surrounded by gardens, ornamented with waterfalls, fountains, &c., on which much taste and labour is bestowed.

### *Zekia.*

A large handsome mosque, attached to which is a hospital for lepers. Damascus is one of the three stations assigned by law to lepers, to one of which, all who are afflicted with the dreadful malady are obliged to resort, but are not permitted to enter the city. This most horrible disease appears to be common in Syria at present, as it was in the time of Naaman (2 Kings, chap. v., ver. 27).

### No. 32.—*East Gate.*

Near the East Gate is a window, or rather loop-hole, whence the Christians, on being apprised that the Jews designed to kill St. Paul, and were besetting the gates night and day, let him down in a basket (Acts, chap. ix., ver. 25). The cavern where he was afterwards secreted, is shown near the adjacent Christian cemetery; also the tomb of St. George, the jailor of the apostle. At a short distance from the gate is the plain where St. Paul, whom over-zeal for the laws of Moses made a fierce persecutor of the infant church, was suddenly surrounded by a radiant light of glory, and was struck blind by the powerful arm of omnipotence, and from that time became one of the most laborious and successful of the preachers of Christ.

### No. 14.—*Bab Allah.*

The gate of God, being that through which the Hadj or holy pilgrimage to Mecca passes: after crossing the Meidhan there is a small village, once visited by the prophet, called El-Kadem, where the caravan rests the first night; it contains a mosque, and a kiosk, called Kubbet-el-Hadj, where the pacha, who heads the procession, passes the night. The caravan proceeds in large companies, each having its separate officer, together, at times, numbering twenty or thirty thousand camels. In the cavalcade the standard of the prophet, of green silk, is displayed, the camel bearing it being ever after exempt from work; the Koran also, splendidly bound, is carried, surrounded by a numerous and well-armed force. The journey occupies thirty-eight days.



